

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. IV.

MARCH, 1900.

No. 3.

A PRAYER.



LORD GOD, to whom our fathers prayed,
To whom they did not pray in vain,
And who for them assurance made,
Though oft repeated their refrain,
Hope of our race, again we cry,
Draw near and help us, lest we die!

If brooding o'er the wrongs we grieve,
Our hearts forget to turn to Thee;
Or if they e'er do not believe
That Thou in time wilt hear our plea,
Hope of our race, stand by us then,
And help us "quit ourselves like men."

As now we bend before Thy throne,
Upon us send Thy truth and light;
From us all other hopes are flown —
We pray Thee, help us in the right.
Father of lights, Thy mercy send
Upon us, as we lowly bend.

The battle rages fierce and long,
The wicked seem to triumph still;
Yet all things to the Lord belong,
And all must bow beneath his will.
Lord God of old, again we cry,
Draw near and help us, lest we die!

Lord God, we pray Thee, help us
To live in harmony and peace;
Help us to listen to Thy call,
And from all evil-doing cease.
Hope of our people, hear our cry:
Draw near and help us, lest we die!

— B. G. BOWLEY.

510 & Tremont & Temple
Boston

"Topics of the Year."

JANUARY.	Outs and Puerto Rico.
FEBRUARY.	Alaska.
MARCH.	Negroes.
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MAY.	Chinese.
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HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied content, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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Things to be Remembered.

WE would again urge our Young People's Societies to send for Mrs. Duggan's quarterly letter from Puerto Rico. Any person can secure it by sending twenty-five cents to our treasurer, Miss Gertrude L. Davis.

WE ask our teachers to remember and send to the Corresponding Secretary, 510 Tremont Temple, by April 10, their annual letters for the Annual Report. Write only upon one side of the sheet. Any teacher who wishes last year's Annual Report can secure it by sending to headquarters.

THE blanks have been sent to the State Vice-Presidents for the use of Directors. Remember these blanks are to be returned to the Directors, and not sent to the office in Boston.

ALL goods for Alaska should be sent directly to Mrs. J. G. Gooch, No. 1 Putnam Avenue, Cambridge, Mass. Much care and expense will be saved if our friends will remember this.

If you are owing for HOME MISSION ECHOES, please remit to the treasurer, 510 Tremont Temple, and save the expense of sending a due bill.

ANY change in the name or address of subscribers must be known at the rooms (510 Tremont Temple) by the twentieth of the month.

If stamps are sent in payment of subscriptions, it is desirable that all amounts over twenty-five cents be in five or ten cent stamps.

REMEMBER that silence on your part means a renewal to the subscription of HOME MISSION ECHOES; you will be held responsible for the payment till they are ordered to be discontinued.

LETTERS are frequently received from those in charge of ECHOES subscribers containing a list of renewals, and saying "discontinue all others on last year's list." We cannot take time to refer to past lists, hence it is necessary to send name of non-renewals.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. IV.

MARCH, 1900.

No. 3.

The Woman's American Baptist Home Mission Society.

Editorial.

ALL those who attended the annual meeting in Portland, last year, will remember the eloquent address, of Rev. Charles S. Morris, upon the "Present Aspect of the Race Problem." Mr. Morris had resigned his position as pastor of the colored Baptist Church of West Newton, Mass., and was soon to leave his native land for a trip through Africa with a view to looking up the mission work among his own people. Through the kindness of Rev. James Francis, pastor of the Second Avenue Baptist Church, New York, who hears frequently from Mr. Morris, we have been able to learn something of Mr. Morris's plans for the future. He hopes to establish a chain of self-supporting, self-extending, industrial mission stations in Africa.

MR. MORRIS tells in an exceedingly interesting manner the terrible needs of the Dark Continent. There are 150,000,000 heathen unreached by any missionary. As America gives but \$190,000 for Africa's redemption, it is evident that some method must be devised to reach these lost souls. The industrial mission designs to train the African to become himself the chief factor in solving the financial difficulty. With fertile soil, an abundance of cheap, steady labor, with seed-time and harvest, with Africa able to produce crops of commercial value, America ought not to be obliged to support missions in Africa permanently. It is the intention of Mr. Morris to send out at the outset consecrated young colored men and women, to take any department of the work which they are considered capable of filling. The Africans themselves are desirous of receiving spiritual and industrial education at the hands of American negroes. Very few negro missionaries have yet been fitted to take responsible positions.

WITH such an enormous work as the evangelization of Africa before the American negro, does it not behoove our Home Mission Societies to increase our gifts and workers among the colored people of the South? If Mr. Morris's project is successful a wider field opens to the negro. He needs mental, physical, and spiritual training under wise teachers. Mr. Morris's mission will fail, unless he has the

right kind of men and women to place over these Christless, ignorant masses in Africa. To whom shall the negro of the South look for means to fit themselves to do this work if not to the Christians of the North? Surely we, as women, need to use great care in training the negro women of the South, who will be important factors in this evangelization of the Dark Continent. Millions of women and girls are bought, sold, and loaned, from man to man, in Africa. Women endure horrors which cannot befall men. This industrial movement will demand hospital and training schools all over the Continent. The women who fill these positions as nurses, Bible women and industrial teachers must receive their training in the mission schools of the South.

A YOUNG Kaffir, named Zenas Tantai, has recently entered Shaw University, Raleigh, N. C., to begin a seven years' course of study in preparation for medical mission work in his own land. He is twenty-six years old, and has been a Christian ten years.

AT Spelman Seminary, Atlanta, Ga., there are seven girls from South America, brought there by their parents, who want their daughters educated. South America is also looking to our mission schools for help.

THE poem upon the title page of this paper was written by Mr. B. G. Brawley, of Atlanta Baptist College, and read at the annual college commencement, May 24, 1899. Mr. Brawley is a young man in his eighteenth year. The hymn was composed during the outburst of the race troubles in Georgia, during the early weeks of 1899, while the hearts of the negro people were saddened as never before since emancipation. Through the courtesy of President Sale, of Atlanta Baptist College, we are enabled to give the poem to our readers.

THE twenty-second annual meeting of the Woman's American Baptist Home Mission Society will be held at the Clarendon Street Baptist Church, Boston, the first Wednesday and Thursday of May. We are hoping for a large gathering upon that occasion. We expect to have with us several workers from the field. More extended notice of this meeting will be given in the next issue of this paper.

ONLY one month more for our Circles to bring in their contributions to our work. Let each woman do her duty at this crisis, and stir up the sisters to their privilege and opportunity.

THOSE who attended the meetings of the Day of Prayer in Bowdoin Square Tabernacle, January 25th, carried away a rich spiritual blessing. The morning session was well attended. The first hour, upon consecration, was ably led by Mrs. A. R. Dilts, of Lowell. The second hour, prayer for the young men and women in our schools and colleges at home, led by Mrs. Carey W. Chamberlain, was a tender season when we drew near the Father. Mrs. Chamberlain's words will not soon be forgotten as she told of the temptations which surround our children. Prayer for our schools on the field was the theme of the third hour, and Mrs. John Hagûe, as leader, brought us to the source of strength, the Lord Jesus Christ. A pouring rain prevented a large attendance in the afternoon; but all who braved the storm were richly fed by the Bible reading of our President, Mrs. Coleman, and the address of Mrs. Ida Vose Woodbury, Field Secretary of the American Missionary Association. We believe the Day of Prayer will lead to more earnest praying in our closets the coming year.

It was with deep regret we learned of the death of Mr. William A. Bowdlear, which occurred at his residence, Westminster Street, Roxbury, January 23. Mr. Bowdlear was, for many years, the auditor of our Society, and his faithful work will be long remembered.

DURING the past month we have been called upon to mourn the loss of two earnest mission workers, Mrs. O. J. Maynard of Haverhill, Mass., and Miss Jessie B. Dodge, of Hampton Falls, N. H. While more directly laboring in Foreign Mission work, we have felt that their sympathies were enlisted in our home work as well. They were choice spirits, and earth is poorer for their going from us.

THANKSGIVING DAY a new chapel was dedicated in Butte, Montana, by the Chinese. It has been the result of years of self-denial and sacrifice on the part of the Chinese, and of consecrated effort by our missionary, Mrs. Whitmore, and her co-workers.

We regret to learn that Miss Pauline Extrum, our primary teacher at Provo, Utah, has been quite ill. Mrs. Flora Berry, the former teacher, has been supplying the place during Miss Extrum's illness. The attendance at the church service and the Sunday school is increasing, and the outlook is hopeful.

MISS ELMA G. GOWAN, the matron at Hartshorn Memorial College, has resigned to accept the position of Assistant Superintendent of the Young Women's Christian Association at the Warren Street Home, Boston. We have sustained a great loss, but we congratulate the Young Women's Association upon receiving this faithful, efficient worker.

DR. A. J. DIAZ is now holding services in both Spanish and English in the church building on the Prado, at Havana, Cuba, which holds 2,000 people. He has baptized 2,782 persons since he organized the church. He has eleven preaching stations and five day and Sunday schools.

Impressions of New Spelman.



HE northerner dreams of the sunny South and packs away her furs in the old attic chest at home, only to wake up in Atlanta some fine morning to the stern realities of Jack Frost, who has spent the night coaxing the thermometer to the zero point. No sooner are her mind and her clothing adjusted to the unexpected state of affairs than Dame Nature indulges in a new caprice, and one finds one self sitting under the trees, sniffing at the yellow jessamine blossoms, and wondering, "What is so rare as a day in June!" A Spelman wardrobe must be a comprehensive one, and a firm conviction that "variety is the spice of life," is necessary to the happiness of all those who are subject to weather moods. It is easy for the cosy inhabitants of Giles, Packard, and Rockefeller Halls to philosophize about the weather, but it requires nothing short of stoicism for the shivering inmates of the four cottage dormitories to find spice in the variety. May the day soon come when some generous heart's magic shall change those thin walls to substantial brick, and enlarge our steam plant to twice its dimensions.

Spelman is a slice right out of New England in one respect. A microscopic examination would fail to disclose



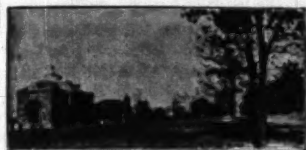
GILES HALL, SPELMAN SEMINARY.

a spot on the place that was not the soul of neatness. Scrub and wash, wash and scrub; three hundred girls spend at least an hour every day at this New England occupation, and woe be to the speck of dirt that "came to stay."

The largest and one of the finest departments of the institution is the Normal School. No more than eight years ago there was almost no classification in this department, but it is now one of the most thoroughly systematized schools in the country. There are eight classes, but each of these is subdivided into two parts, so that there are really sixteen classes, and the promotions take place every half year, giving all the advantages of a more accurate classification to those who cannot enter at the beginning of the year. This is of special value in a school of this kind, because so many of the students earn with their own hands every cent paid out for their education, and this work takes them out of school for parts of the year. The number of students remains about the same throughout the year, but it does not represent entirely the same individuals in October and in May.

The dreams of a newcomer are haunted for a time by the Spelman bells. The first bewildered impression is that every down-sitting and up-rising must first be indicated by

the sound of a bell, and, one despairs of ever deciphering which special up-rising is the next one indicated, but at last a dainty little slip from the printing department solves these mysteries, and you see the Spelman bells catalogued in chronological order. The girls always pass in single file



ROCKEFELLER HALL, SPELMAN SEMINARY.

from one building to another, so that a five-minute signal bell is required to form the lines before each final bell. The newcomer is always safe to pick up her Bible and follow the lines, until she has learnt the bells, for there are few occasions when that book is not used, and no Spelman girl can leave this place without many a valuable addition to her knowledge of the Bible.

There is no smallest department of the work here that is not reduced to perfect system, from the universal change of work for each girl every month, so as to give them an idea of all kinds of domestic labor, down to the fire company in Giles Hall. All the inhabitants of this building live on the fourth floor, the other floors being used for the Practice School. It would be no trifling matter to control this hundred-room building, in case of a conflagration, so every possible precaution is taken, and each member of the fire brigade understands her separate duty. Rows of buckets are kept filled with water in an accessible place.

The situation of Spelman is ideal, giving a view of the distant mountains, and a broad sweep around the horizon that takes in many a glorious sunrise and sunset. In short, one visitor has voiced the general sentiment that Spelman is a bit of heaven on earth.

KATHERINE GEAR.

The Sparrow.

A LITTLE bird, with plumage brown,
Beside my window flutters down,
A moment chirps its little strain,
Then taps, upon my window-pane,
And chirps again, and hops along.
To call my notice to its song;
But I work on, nor heed its lay,
Till, in neglect, it flies away.

So birds of peace and hope and love
Come fluttering earthward from above,
To settle on life's window-sills,
And ease our load of earthly ills;
But we, in traffic's rush and din
Too deep engaged to let them in,
With deadened heart and sense plod on,
Nor know our loss till they are gone.

— Paul Laurence Dunbar.

Hartshorn Memorial College, Richmond, Va.



Y own work, Domestic Science, includes several subjects, more than one teacher can handle well; but I do the best I can, and leave the results with a Higher Power. There are practice classes in cooking and sewing, also instruction given in housekeeping and culinary science.

In housekeeping we begin by furnishing a four-roomed house, making everything as practicable as possible. Then there are lessons in drainage, dish-washing, sweeping, and dusting, chamber work, laundry work, etc. My advanced class is now studying how to care for children and kindred subjects. These latter lessons are especially interesting. I expect this class will graduate from housekeeping this year.

In the practice classes in cooking we put into practice that which we learn in culinary science. The lessons in culinary science are made as simple as possible. Examinations are given in this study and in housekeeping twice a year.

We perhaps accomplish more in cooking than in anything else. Monday, Tuesday, and Wednesday we cook different articles of food. On Thursday, two or three members of the advanced class cook by themselves, unless some girl is taking a cooking test. Friday, a class of girls makes pies for the Sunday dinner; after supper, another class makes up bread, which they get ready for baking Saturday morning. After the bread class leaves on Saturday morning, another class enters and makes cake for the Sunday night supper. At half-past ten, Sunday morning, another class takes the kitchen and prepares a dinner for one of the tables.

The test for graduation from this department includes the cooking of several things without help. This afternoon the girl who took the test made biscuits, fishballs and cake; the cake and its filling was made by a recipe she had never seen. Before receiving her certificate she will make some kind of pie, fancy dessert, bread, and get a whole dinner. The dinner must be gotten without the aid of recipes.

We leave so little time for sewing,—half an hour a week for each girl,—that very much cannot be accomplished. Plain sewing, patching, darning, buttonholes, etc., are taught. Neither teacher nor pupil has time for dressmaking; but, feeling the need of such instruction, I manufactured a model, twenty-four inches high, for which we make exactly such clothing as we would make for a person. One girl, with my assistance, made a miniature pattern like our latest shirt pattern. It was made by actual measurement and comparison. Machine sewing is taught in this class.

There is one girl here for whom I have such admiration and respect I cannot help wanting you to know her. She is, I should think, about forty years of age, and wears a wig. When she first came, the girls were inclined to make fun of her, and called her "grandma;" but she lived above it, was seemingly oblivious of such treatment, and was so kind and thoughtful of others that the girls could

out respect her, and ceased their naughty fun. She has not a quick mind, and is not in high classes, but is desirous of getting what education she can. She is hoping to stay this year and next, but \$130 seems a large amount to take from what she has been able to save. She has "worked out" in several different States. She says she knows she could never travel in any other way. So many of us, were we in her place, would feel that life did not hold much that was *best* for us, and would just plod along, with no ambition.

There is another girl, of whom I should like to tell you, and then I must bring my letter to a close. Annie is a dear girl in the senior class of the Normal course. During the years she has been here, she has walked nearly nine miles a day, excepting in stormy weather. Since Christmas she has come into the school as a boarder; we can have but little idea of how much that means to one who has been obliged to practise the very strictest economy in order to keep in school at all. Her sister Tossie, a very bright girl, is a graduate of the Normal course, and has spent two years in the College preparatory; she left school to teach, in order to give her sisters an education, but says she shall return, no matter how old she is, after her sisters have gotten through school. She keeps one sister, who is learning a trade, at Hampton, and also pays Annie's expenses here, excepting as a little outside help is given.

Even though there are some discouragements, we can but feel, when we see girls like these, that the work is worth while.

BELLE J. CLARK.

Mather School, Beaufort, S. C.

AS I sit at my desk and look into the children's dark faces and, see how bright their eyes become when a lesson is well learned, and I tell them I am pleased with their work, I feel my heart swell with praise to God for giving me the privilege of teaching the little ones. Many of the children are eager to learn, but some few have to be urged to study, continually. I so much dislike to scold or punish the children, because their home life is not the happiest, and I want their school to be the bright feature of their lives. I was obliged to send a girl home one day because she insisted on disturbing the school. I feared that if I

sent her home her father would whip her, but I felt that if I did not use severe measures with her it would not be long before all the children would be unruly.

Next morning she came into the school-room and quietly passed to her seat. When I reached her name in the roll-call she said, "Miss Harvey, I am going to be good now. Sure I is. My Pa done licked me last night, and he say to tell you you must beat me if I be bad and no mine you. He say he no care if you kill me if I be bad."

Poor Lydia! My heart aches for her, and I long so much that before the year is out she will give her heart to God, and let him keep her from "being bad." Although so naughty, Lydia has many good qualities, and I wish others would join me in praying that she may yield herself to God.

CONSTANCE R. HARVEY.

Waters Institute, Winton, N. C.

OUR number has increased to 119, forty-seven of which are boarders. Two of our own young women have gone out of school to teach in the district schools near their homes. It is fortunate for them that they can in that way earn money to keep themselves and their parents, but it makes a break in their studies which it takes years more to repair. Students that are providentially enabled to remain in school the session through are ready to graduate long before those who are in and out. Several others will leave soon to earn their tuition and board, either for themselves, or to give a sister or brother a chance to attend here a few months.

Good reports come to us from those who are at work

in various parts of the country, and a large number of men students have been encouraged to come to school, and will be here as soon as their crops are sold.

CORA B. PERSON.

DOCTOR COREY, in his book, "The History of Richmond Theological Seminary," tells how one of his teachers, while coming out of a colored meeting led by "Uncle Jeffrey," was asked, "How did you like my meetin'?" She replied, "Very much, didn't you?" "No," he said, "dar was so many prayers, *not a single grunt*, mighty cold, missus, mighty cold, so many prayers and not a single grunt." What would Uncle Jeffrey say if he should enter some of our modern meetings when even prayers are scarce?



SUSAN SAPP, MATHER SCHOOL.

Home Mission Echoes

Jackson College, Jackson, Miss.



YOU have heard nothing from Jackson College since the yellow-fever quarantine. Those were trying weeks, but we were mercifully spared the disease and enabled to open school November 15th. The three successive years of fever greatly impoverished the State, and, consequently, reduced our attendance. Many who would have been in school were induced to teach near their own homes, while others spent most of their money during quarantine, and so were kept at home. One young woman came to Jackson just before quarantine shut down, expecting the school would open on time, was quarantined in the city during the entire scourge, spent all her money for board, and had to go home without even entering school; but the fever is a thing of the past, for this year at least, and our enrollment has been larger than a year ago and the average much better. Students are, as a whole, earnest and doing good work.

Last week Hon. A. H. Longine, the new governor of Mississippi, was inaugurated. In view of the increasing number of lynchings and the agitation of the division of the school money, all interested in the colored people anxiously awaited his message. Let me quote from the inaugural address: "It must be admitted that the work of the mob is not of infrequent occurrence in the State. Though this is a painful fact to admit, and one which for reasons of political policy it might be best left unsaid, yet it is a fact about which, for the public good, every law-abiding citizen should be bold to speak in condemnation. . . I hail, then, this opportunity as auspicious for an appeal to the Legislature to stand by the incoming administration in the enforcement of law, and the suppression of mobs. . . The honor of Mississippi, and the good name of her Christian civilization, demands the suppression of mob violence, which, in my judgment, is the most demoralizing, brutalizing, and ruinous species of lawlessness known to any brave and free people." To remedy this he suggests a law giving to the family of any person lynched a right to recover a large sum in damages from the county where the lynching occurred, and also a law providing that the office of sheriff or constable shall be vacant when any prisoner is taken from the lawful custody of such officer and mobbed. His position is a very strong one, and we learn that many prominent men are endorsing it.

Equally strong is his opposition to dividing the school funds between white and negro schools, so as to give the benefit to each race in proportion to the school taxes which it pays. May the State legislature, now in session, second it.

MRS. L. G. BARRETT.

Tribute to Our Missionaries

Extract from the speech of Hon. Charles B. Landis, of Indiana, in the House of Representatives, in Washington, D. C., Wednesday, Jan. 4, 1900.

IN this connection I recall that the gentleman from Utah, Mr. Roberts, has been especially severe on the missionary. The missionary appears to be the chief object of the wrath of the aiders and comforters of polygamy. The missionary is branded as a "sectarian bigot," a "spy," an "informer."

I admit that the Christian missionary has stood in the way of the polygamist—has scattered thorns in his path. It is a matter of history that, although the priests and apostles of this fanaticism, with their deluded followers, placed 1,500 miles of trackless territory infested with savages between civilization and their camp of bigotry and crime, the distance was not too great, nor the hardships too severe to daunt the missionary of the Christian church; he tracked polygamy to its lair. At times he was not diplomatic: I admit that all missionaries are not at all time diplomatic; but he was bold, he was daring, he was defiant.

The "Danites," as pitiless a band of cutthroats as ever handled the glittering steel, carried on their murderous work of the church, but the missionary battled on; the "Blood Atoners" silenced in death the voice of apostasy, but the missionary worked on; the government practically withdrew from that Valley of sighs and tears, admitting its inability to cope with a monster so thoroughly entrenched amidst those mountains, but the missionary, with a courage that now seems sublime, and a fidelity that to this day is an inspiration, battled on in the fear of God and for the love of humanity; and for this, in the American Congress, in the twentieth century, he is designated as a "spotter," he is pilloried as a "spy," and an "informer." But he can contemplate it all with serenity; the day of his triumph is at hand, and the missionary of the future, as he journeys westward for embarkation for the islands of the eastern sea, may well pause on the mountain top overlooking the valley of the American Jordan, that matchless sweep of beauty and fertility, of domestic peace and purity, and survey it as a conqueror. For that, in my judgment, is the field where, in anguish and prayer, he has won the greatest victory.

Mr. Speaker, the gentleman from Utah attempts to belittle the opposition to Utah's covenant breaking by referring to it as an illustration of woman's hysteria, and he says that all would be serene in Utah to-day were it not for this hysteria.

It is true that woman, the American woman, is the head and front of this uprising, and I believe the gentleman from Utah has, unconsciously, paid the womanhood of America the highest tribute it has received. And why should she not be at the head and front of this movement? Whom does it concern more than woman? The home is her world, and whatever menaces the peace, or the sanctity, or the security of that home is a war upon her. This is the reason she waged such relentless warfare against human slavery. This is the reason she hates whiskey; and, whatever the shortcomings of the American man, he knows that woman is right, and his love and affection for her are in proportion as her standard is high and her rule inflexible.

"The hysteria of woman!" Had the gentleman been on Sinai with Moses, when he received the ten Commandments, he would have pronounced the Decalogue as evidence of the "hysteria" of God. This is not the "hysteria of woman." It is the voice of sober, settled, womanly conviction. It is the cry of threatened honor. It is the plea for the home, and the protest against the harem. To the everlasting honor and glory of American manhood be it said, that at this time the voice of woman does not fall on deaf ears. It has been heard, and will be heeded. The representative from Utah will be sent back to his church and his people, and following him should be sent an amendment to the Federal Constitution that will settle for all time the question of polygamy.



American Baptist Home Mission Society.

Editorial Notes.

BE sure to read the article on "A New Departure." The Home Mission Society has long been a strong constructive force in denominational affairs, and now positively casts its influence in favor of approved order in Christian beneficence.

Four years' trial of the plan of co-operation, in work for and with the colored Baptists of North Carolina and the white Baptists of the South, have abundantly demonstrated the great value of this method of work, as articles from the pens of leading colored brethren in that State clearly attest.

The gratitude of our colored brethren is expressed by one of the foremost representatives of his race. While there are some malcontents who, in proportion to their number, make a great deal of noise, the sober-minded, thoughtful, discerning men, of whom there are multitudes, gladly recognize the inestimable worth of what the Society has done, and is doing, for them, and pray for a continuance of its indispensable aid.

ONLY a month remains before the close of the Society's fiscal year. Most liberal offerings are required to prevent a deficit. It would be most lamentable if the work in Cuba and Puerto Rico, which has been so auspiciously begun, and which is constantly expanding, should have to be held down to the smallest possible dimensions because of a troublesome debt.

RECENTLY we addressed a church on Sunday morning, in the interest of Home Missions, after which the offering was made. Directly after the service the Sunday school voted an appropriation from its missionary funds for the same purpose. Before the evening service, the Young People's Society had its missionary meeting and made an offering for the same object. Is not that the ideal way?

A NEWS item, dated Havana, Feb. 17, says that a cable dispatch from Charles William Eliot, President of Harvard University, to Mr. Alexis E. Frye, Superintendent of Schools, will probably have the effect of doing more for Cuba's future than anything yet accomplished. Some weeks ago Mr. Frye proposed a plan to Gov.-Gen. Wood which had been discussed at the Havana Harvard Club, namely, endeavoring to obtain permission for 1,000 Cuban teachers to attend the Harvard Summer School for Teachers. Saturday morning Mr. Frye received President Eliot's reply, offering to provide free of charge for 1,000 Cubans during six weeks of the summer.

A New Departure.

THE American Baptist Home Mission Society proposes to throw its influence in favor of concerted and simultaneous effort by all members of every church in their benevolent activities, as recommended by the Commission on Systematic Beneficence. Among those recommendations are the following:

1. The aim of every benevolent society should be not merely how to get the largest offering from a church, but also how to contribute to its full and orderly development in Christian beneficence.

2. To this end, the benevolent activities of all these Societies should be so wisely related to each other and all so wisely related to the churches, that their combined influence will be thrown with that of the churches for the maintenance of an approved policy and order in their beneficence."

The application of this by the Home Mission Society is in its decision to do away with "Children's Chapel Day" the last Sunday in March, because special days of this sort are fatal to concert of action by all members of the churches for one thing on a given day. For instance, on that day, as the Sunday schools of many churches are considering the church edifice work of the Home Mission Society, and making their offerings for chapels for homeless Sunday schools and churches, the churches themselves, of which these schools are a part, are making their offerings for Foreign Missions.

Such a plan is unnatural and unwise. Although the Society has had this "Chapel Day" for about fifteen years, and has received from Sunday schools many thousands of dollars, now it is given up for the better way.

And what is the better way? The Society asks every Sunday school, and every Young People's Society in our Baptist churches, to make an offering for Home Missions at the same time as the church makes its annual offering. In order to impart information and awaken interest in Home Missions, suitable exercises have been prepared for the use of Superintendents of Sunday schools and for leaders of Young People's Societies, to be used at a missionary service of each respectively, at or near the date when the church is to make its contribution to the Society's work. Thus the whole body, young and old, will be thinking and praying about and giving to this one object simultaneously. So, in turn, of other objects, from time to time.

We bespeak for this new plan the hearty coöperation of

Pastors: Sunday school superintendents, and officers of our Young People's Societies.

We have been pulling apart, or separately, long enough, let us now get together and pull together.

The exercises will be furnished for the Sunday schools and Young People's Societies in New England, by Doctor Hazlewood, District Secretary, Tremont Temple, Boston; and by other District Secretaries for other Districts.

The Wisconsin Method.

AT the annual meeting of the church, at which time the other officers of the church are elected, we elect a president and secretary of the mission society. We elect, also, a commission of at least one more member than the number of objects to which the church contributed annually. One member of the commission has special charge of one object to which the church contributes, another member has special charge of another object, and so on, the last member having charge of the special objects to which the church may from time to time decide to contribute.

2. The church holds a meeting once a month for the study of missions, at such time and place as will secure the largest attendance of the church and congregation. When the church is working up its offering to State missions, the church devotes at least one lesson, and perhaps two, to State missions. When the church is working up its offering to home missions, the church studies home missions. When the church is working up its offering to foreign missions, the church studies foreign missions. When the church is working up its offering to the Publication Society, the church devotes at least one lesson to that society. The remaining months of the year are divided between home and foreign missions. A program of the entire year is carefully prepared and printed, and freely distributed among the members of the church and congregation. As large a percentage as possible of the church and congregation is represented on the program.

3. The first Sunday of any given period in which the church is working up its offering to any given object, the pastor announces the object, and announces that on the second Sunday of the second month the church will make its offering to said object. Or, perhaps better, in connection with giving the weekly notices, the member of the commission having this object in special charge is asked by the pastor to give a five minutes' talk on the subject. Some of our churches hang placards in conspicuous places, announcing the object before the church during this period. The superintendent keeps the object before the Sunday school. The young people study the subject with the church, but special mention is usually made in the young people's meetings. In some way the subject is brought to the attention of every man, woman, and child identified with, or in any way related to, the congregation.

The name of every member of the church is written on an envelope, and that envelope, accompanied by a personal communication from the pastor or member of the commission, or both, is placed in the hand of the member whose name it bears. Plenty of envelopes are provided for

the Sunday school and for the congregation. The offering is received the second Sunday of the second month, and Monday the envelopes are reviewed, and a communication announcing the result of the offering thus far is sent after envelopes which have not come in. In some instances this is still farther followed up, aiming to lead every member of the church to make some kind of an offering.

In the absence of the pastor, the commission assumes the responsibility, and sees that as thorough work is done as though a pastor were present. In several instances our churches have raised as much for benevolence when they have had no pastor as they did when they had one. In many of our churches inclement weather does not lessen the amount of the offering.

Rev. D. W. HURLBURT, in the *Standard*.

Ability and Age in Colored Children.

THE experimental study of children, conducted by the Commissioner of Education, gives results of scientific tests made on 1,074 children in the city of Washington. Among the interesting conclusions are the following:

Colored girls are superior to colored boys in six branches, inferior in two, and equal in three.

In average ability the boys show a higher per cent in all studies except science, indicating less variability than the girls, which is the reverse in the case of white children.

The relation of age to ability in colored children is quite variable, but from a general survey of the tables it may be said that the colored children generally increase in brightness as age increases, whereas the white children decrease in brightness as age increases. It would seem that the cause of this difference in the colored children is racial. As age increases in colored girls, the percentage of average ability increases, except in drawing, history, geography, science, and spelling. As age increases in boys, the percentage of average ability increases, except in arithmetic, algebra, manual labor, music, and penmanship.

There is a sudden increase and high percentage of brightness, in all studies, in colored girls at the age of eight years. At this age, also, the colored boys show an increase in brightness, but it is not so marked as in the case of the girls. The boys differ from the girls, also, at this age and afterwards, in having a much higher percentage in average ability in most branches of study.

Richmond's New President.

REV. M. MACVICAR, LL. D., has been elected President of the Virginia Union University, and has already entered upon his duties. His large experience, exalted character, sound judgment, executive ability, and his acquaintance with the details of negro education, and of all the circumstances pertaining to the work in Virginia, especially, admirably fit him to render invaluable service in the formative period of organization through which the school is now passing. For the present he will continue to discharge a portion of the duties of his office as Superintendent of Education.

Colored Baptists of Western North Carolina.

FROM Greensboro to the Tennessee line is what is known as Western North Carolina, — the great mountain region, and the mining, manufacturing, and distilling region of the State. In this region there are about 600,000 people, of whom about 135,945 are colored. This is my field as district missionary. This formerly was a Pedobaptist stronghold. Twenty years ago there were 10,000 Baptists in this whole section; now we claim 30,000.

The mountain people have been slow to unite with the people of the East, and so are greatly behind in church and educational matters. Since the plan of co-operation has been inaugurated, we see a growing interest among the ministers and churches for all denominational objects. The New Era or Bible Institutes have effected a great change for the better. Many old fathers in the ministry say that God in this way has brought a school to them, as they were never able to go to school. One old sister, after hearing the lecture on Home Life, said, "If we had more men to come and tell us the whole truth, as the missionaries are doing, this race of ours would be a better people."

We see a marked change in our ministry, as to unity, harmony, efforts to study; and a radical change in our churches in the selection of pastors. We feel that this work also is doing much towards preventing crime, and lessening race troubles and hatred, as we come in contact with the best white ministers.

P. F. MALOY, *District Missionary.*

GREENSBORO, N. C.

Benedict College.

THE following letter, written by one of the teachers in Benedict College to a Young People's Society in Brooklyn, is of more than local interest:

My Dear Friends: — A colored orator in this south land recently came before his audience with a paper, which he requested should be regarded as "an apparition of his mental capacity!" My aim to you in this letter is less ambitious. I wish simply to have a heart-to-heart talk with you about Benedict College.

As some of you know, Benedict College was founded nearly thirty years ago, by the American Baptist Home Mission Society, to educate ministers for the 140,000 colored Baptists in the State of South Carolina, to train teachers for the 297,000 colored children of school age in the State, and to give as many young colored people as possible a Christian education. With this end in view, a noble Rhode Island woman, Mrs. B. A. Benedict, — after whom the school is named, — gave the money to purchase grounds in the city of Columbia, S. C. On these grounds were then two buildings, one a Southern mansion of antebellum days, and the other containing rooms for the house servants. This mansion at first served in the triple capacity of a home for the president and his family, a home for the teachers, and recitation rooms for the students. The other building, once used for the slaves who spent their

lives in manual labor, became a dormitory for those who were cultivating mind and heart for the purpose of uplifting their people.

As the years have gone by the school has increased in numbers, several buildings have been erected, and an endowment of \$125,000 has been received, the gift of Mrs. Benedict, industrial departments organized, a college course added in 1894, a theological department added in 1898, and a training school this present year. Thus our departments now receive the untutored child at five, and give back the college graduate at twenty-five, and the better qualified ministers of the gospel of all possible ages. We take the unskilled young man and make him a carpenter, a shoemaker, or a printer. We take the untutored young woman and instruct her in domestic work and dressmaking. We teach both young men and young women that the end of all learning is to know God. We publish at the college a weekly religious newspaper, that carries truth and light into families all over the State.

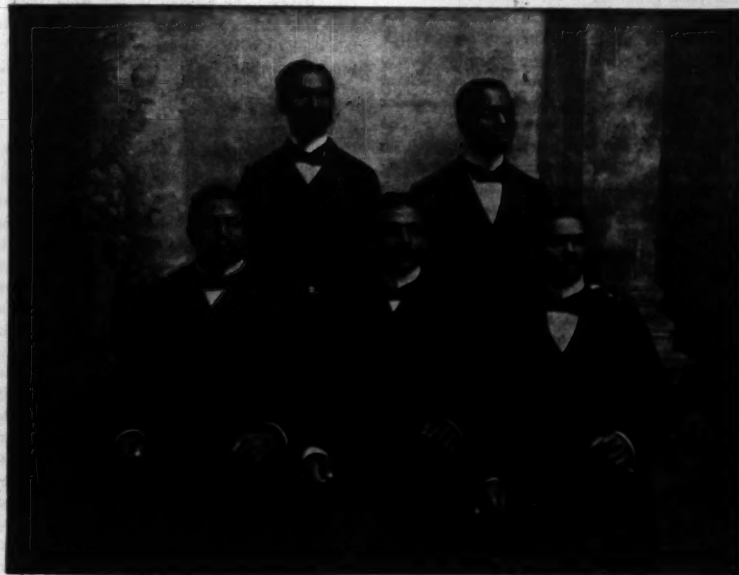
As a result, graduates of Benedict are to be found in nearly every city and town of the State, as well as in the rural districts. Some are pastors of churches, many are teachers or principals of schools, others are physicians, farmers, clerks, or business men. Those who are graduates represent a small percentage of those who attend the school. Some are able to come half a year, some for only a month or two at a time. Sometimes a church, with more zeal than knowledge, sends its preacher to attend our theological department for six weeks, and makes the modest request that he return with a diploma. Many of our students have come from small one-room cabins, where they have lived amid unwholesome surroundings with no educational advantages, and have returned from this school to their homes transformed in mind and heart alike, to become centres of influence for good in their entire neighborhood. Coming with undisciplined minds, never having seen a geography, they gather knowledge of all parts of the world, though sometimes a slip of memory makes a beginner declare that a suspension bridge extends from New York to Chicago, and one ministerial student refused to believe what his teacher asserted of the form of the earth. He stoutly maintained that it is flat, because the Bible speaks of angels standing at the four corners of the earth; and, as a stinging reproof to his teacher, said that he would sooner believe the Bible than the geography. Many of our students are from Christian homes, and are already church members when they come, though they often find deeper truths than they have known before, and sometimes say that they feel they have never been converted until better taught here.

I might relate incidents that would make you laugh or weep. I might tell you how students have washed for small wages, and saved all they could to enter school; how fathers have denied themselves of comforts and mothers have taken in washing to educate their children; how during the summer, in different parts of the State, young men toil in the cotton fields and the rice fields, or work on the railroads, while young women are working with plough and hoe, or teaching in rural schoolhouses, that they may have money to pay their school expenses. One of our girls

whose culture and refinement would make her worthy of respect anywhere; taught in a cabin without windows, on a hill with no trees about, with no seats, and but a few books, of which no two were alike. She and her pupils manufactured seats from logs, but they could not make the needed books.

Most of you are, doubtless, reading the newspaper ac-

women who shall bless and uplift their people in our own land, but that there may be also those of our students who shall go across the sea as educated Christians, to carry to the degraded heathen, in the land of their ancestors, the news that they are all of one fold, and are invited to enter thereby the voice of the one Good Shepherd. For that news their brothers in Africa are waiting.



RICHMOND SEMINARY GRADUATES.

counts of the war now going on in Africa between England and the Boers. There came to our school last May a young Zulu, whose home is in Natal, the scene of the recent battles in that war. Ponquela Sé-mé is his name, and he has come to us all the way from Africa to prepare himself to go back to his people and teach them the good news of the Prince of peace. He is a young man, of remarkable intellectual ability. Though he is a fair English scholar, he prefers to read in his Zulu Bible, and here is a verse he read to me to-day:

"Ngi nezinye izimvu, esi nge za lesisibaya: na lezo nga ngi zi leta, zi zwe, izwi lami, ku be mhlambi mnywe, noma lisi mun ye." The words are those of the Saviour in John 10:16—"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." And so we pray, and ask you to pray, that not only may there go forth from Benedict College young men and

They are waiting ev'rywhere,
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise, high and grand,
Looking proudly o'er the land—
Waiting! waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living bread—
Waiting! waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their heart at rest,
For the peace we know and prize,
And the hope beyond the skies—
Waiting! waiting!

FRANK T. KNOWLES.

Another Baptist Church in Cuba.

WE organized a church at Manzanillo Saturday, Dec. 30. We had, in the morning, gone across the bay to a beautiful sand beach, where we baptized ten candidates, five men and five women. These, with Brother Callejo and a brother from Spain with letters, were the constituent members of the Gethsemane Baptist Church of Manzanillo. There were some fifty or sixty other candidates for baptism but many of them were sick, and many others were in the country at the cane grinding, which always attract the people from the cities. I preached in the "Liceo," the principal club of the city, on Friday night, to quite a large congregation of the best people of the city. Brother Callejo has done good work in the two months he has been at Manzanillo. He has been preaching in private houses under many difficulties, but the Lord has blessed his work. The church at Manzanillo has the best start of any church on the island known to me. The work has taken root among the better class of Cubans. Brother Callejo began his work in the homes of the better classes, all white, and he has, therefore, reached the better class. Of the seventy candidates, not more than four or five gave any evidence of having negro blood. I consider the work at Manzanillo as the best beginning in Cuba. Brother Callejo has done good work, and we have gotten things started there on right basis. The one great difficulty in our work at Manzanillo is a suitable meeting place. As I wrote you from Manzanillo, we have rented a house, the parlor of which we will use for services; this parlor will seat 125 people; it is entirely inadequate, and is not as well located as I would like, but it was the best we could do. Would that God would put it into the heart of some good brother or church to give us \$4,000 for a chapel at Manzanillo! I confidently expect to see a good church of one hundred converted members in Manzanillo before the end of 1900. Brother Callejo writes me that the interest continues, and that he will baptize some twenty more of the approved candidates soon.

Our work here in Santiago is in a most satisfactory and encouraging condition. Our congregations constantly increase, and our Sunday school is growing steadily, and is well organized. Mrs. Moseley teaches the infant class, composed of forty children, Brother Barocio the men's Bible class, Brother Carlisle the women's Bible class, Sister Rodriguez a girl's class, Sister Barocio the boy's class, and I have a splendid class of young ladies, whom I am trying to train for Sunday-school teachers.

We expect next week to open up services in a different part of the city on Tuesday nights.

Among those received for baptism was Dr. Dikins, my friend, who has been so kind and helpful to us in our work. He is a strong man in every way, belongs to one of the best families here, is related to many excellent people, and will, I believe, be a great power for good. He is devoted to our work, and has been of invaluable assistance to me, and all without pay. Rejoice with me in this good news. I told Dr. Dikins, when he of his own account told me that he wanted to join the church if we thought him worthy,

that God had answered my prayer; that I had prayed that he might become a Christian. I pray God now that he may call him to the ministry. He is well educated, tactful, energetic, and, I believe, a consecrated Christian. Praise the Lord! In the one hundred members of our church here now, there are only four under twelve years of age.

We received for baptism the leading carpenter in the city, one young man, and one lady; others will be received soon.

Brother Carlisle goes with me to Guantanamo February 1st. I hope to be blessed in our work there as we have been here and at Manzanillo. I am going with Dr. Dikins this week to arrange to begin work at "Oristo" or San Luis, two cities within easy reach of Santiago by rail.

Rev. H. R. MOSELEY.

Santiago, Cuba, Jan. 15, 1900.

Persecution of French Converts.

TWO years ago a lady by the name of Cilina Ouellette came to our Mission desiring to unite with us; having read the Bible, Father Chiniquy's books, and others on religion, she lost her faith in the Romish Church, and wanted to follow Jesus. She came to our open-air service and sat down with us, her friends and relations being all around us. A murmur went round that the sister of Mr. Bedeau was a Protestant. The very next day the head priest went to see him, and told him what he had heard about his sister. "Now," said the priest, "only two things you can do; put that sister out of your house; I will never have a Bedeau in my church that will keep a Protestant in his house; or give up your job." The brother, loving his sister, and desiring to keep his place, also, as he had a large family, wanted her to return. But she was firm in her belief. He put her out of his house. Not able to find work here, she went to Northampton, Mass., preferring to leave her relations than to renounce her Saviour. This sister has overcome all for Jesus' sake. February 4th she will confess Christ in baptism. This is the kind of servants Christ wants.

J. C. SMITH.

French in Lowell.

REV. ISSAC LA FLEUR, our missionary in Lowell, writes very encouragingly of the work there. He says that "the spiritual interest is of the best. All our services are well attended, and congregations have increased, especially in the evening. There has been an average attendance of twenty-seven at prayer-meetings. There has also been an increased attendance at the Sunday school. The school, as well as the mission, pays its own current expenses without collections from outsiders. Self-support should be the aim of our missions. The past quarter has been a blessed one; our hands have been full."

D. R. G. M. P. KING, who labored so efficiently and so grandly in Washington, but who was obliged to relinquish his position because of broken health, has resumed his teaching in the university at Richmond. He is a great acquisition to the faculty.



Our Girls.

Among Our College Girls.

COLBY girls and pussy willows! Who ever would imagine why they are linked together in our mind? It is just because of the memory of a delightful springtime evening spent a few years ago at Ladies' Hall, when our Home Mission interests were considered in a carefully arranged programme, under the charge of the bright young girl. — Grace Coburn.

After the exercises dainty refreshments were served, and as the guests were saying their good-nights, there was placed in the hands of each, as a souvenir, a small roll, with a spray of *real* pussy willow, the whole bound together with bright ribbon. What looked like a graduation diploma proved to be in each case a HOME MISSION ECHO from the bundle which we had previously sent in response to the leader's request.

A recent invitation from Miss Mathews, Dean of the Woman's Division of Colby College, to again visit the girls, recalls the evening mentioned, and reminds us that, not only in this college, but in others, are found many of our Baptist girls of New England, and we have wondered if reports of the missionary work that is being done would not be welcome in this department. We wrote at once to Colby, and from the report of Miss Carrie M. Tosier, Chairman of the Missionary Committee, we learn that regular weekly meetings are held, with Japan for the topic of study. A missionary item of interest is given in every Y. W. C. A. prayer-meeting. A union missionary meeting of the Y. M. C. A. and Y. W. C. A. is held once a term. The last subject was, "What Colby has Done for Missions." There are two student volunteers. No active work is now being done for Home Missions.

While we rejoice in the work they are doing at the present time, we deeply regret that our Home Mission cause whose necessities are now so great, does not also appeal strongly to the sympathies of the young women who have taken the places of those we met.

At the same time, knowing as we do how quickly the consciences of true-hearted Christian girls are awakened, and their impulses to service quickened, when they come to understand the pressing needs of any branch of the Master's work, and its rightful claim upon their attention, we

are confident that before long we shall have cheery messages from the Colby girls. Hand in hand should go our Mission work for our own and other lands.

A Hope Song.

THE young girl was sitting at the piano, playing and singing well-known gospel hymns. She sang them in a clear, sweet, cultivated voice, but was heedless of their real purpose and meaning. An old negro aunty was dusting the parlor in which the young girl was singing. Clear and sweet and high rose the fresh young voice as it sang:

My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands—
Of rubies and diamonds, of silver and gold,
His coffers are full, he has riches untold.

She was about to sing the chorus, when she was startled by a loud and jubilant voice behind her, saying, "Praise de Lawd!"

"Why, aunty," exclaimed the girl, "you almost frightened me!"

"Did I, Miss Lucy? Well, yo' must 'scuse me, chile; I jes' had to. I allus has to eber' time I heahs dat beautiful hope song."

"That hope song, aunty?"

"Laws, yes, honey! Don' yo' know dat's a hope song?"

"Well, I—I—don't know, aunty. I never thought anything about it."

"What! Yo' mean to tell me yo' kin sing dat song like yo' sing it, an' nebbah knows it's a hope an' a promise song? Law, child, it's jes' full o' hope an' a promise! Dey lets us choose de songs we wants to sing at de chapel whar I goes to pra'r-meetin', an' I allus calls out fo' dat song, an' dey knows it's my hope an' promise song. An' yo' nebbah foun' out it was a hope song?"

"No," said the young girl, thoughtfully.

"Well, it is, Miss Lucy. Jes' sing it ovah now, an' see how it tells 'bout de Mastah has palaces an' eber'ting beautiful fo' us ovah dar, an' how we's all chillun ob de King! Bress yo', chile, dar's a hope an' a promise in eber' blessed word ob dat song—yes, dar is, honey!"

So there was, says the writer from whom we quote, but this truth had never before revealed itself to the young girl. She sang the song again and again, slowly, sweetly, tenderly, and tearfully, until it became the same "hope song" to her that it was to the poor aunty. Is it a hope and a promise song to you?—*Er.*

Our Little folks.



OUR topic this month ought to interest every little boy and girl who reads these pages. They must never forget that, while they should love their own brothers and sisters very dearly, there are a great many other little people all over the world that are, in

a sense, their brothers and sisters, who are reaching out their hands to them for instruction and help. The gospel story will be all the sweeter to us the more we tell it to others.

Program for March Meeting.

Subjects, Negroes.

1. Opening Hymn, "Wonderful Words of Life," No. 163, Gospel Hymns No. 5.
2. Let the leader explain how we may all belong to the family of Christ, and how we should look upon our fellow men as our brothers, as the Bible teaches us.
3. Roll-call: Answer in texts that have been committed to memory. Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother. Matt. 12: 50. And this commandment have we from Him, that he who loveth God love his brother also 1 John 4: 21. 1 John 2: 9, 10, 11. Matt. 18: 21, 22, 35. 1 John 4: 20. Matt. 7: 3, 4, 5. Rom. 12: 10. 1 Thess. 4: 9. Heb. 13: 1. 2 Pet. 1: 5, 6, 7. Deut. 15: 11, etc.
4. Prayer by leader, and sentence prayers by the Band that we may show brotherly kindness to all around us, and that our mission work for others may be a pleasure.
5. Recitation.

A Little Brother.

Though black the hand, red, brown, or white,
All hearts are just the same;
Each one is precious in His sight,
Each one He calls by name.

And those who hear in every land
With loyal hearts and true,
Will grasp some little brother's hand,
And lead him onward, too.

MRS. N. M. WATERBURY.

Question. How many negroes are there in our country?

Answer. About eight millions, of whom between two and three millions are children of school age.

Ques. What was the condition of the colored people before the war which commenced in 1861?

Ans. They were slaves, and were sold from one master to another, just like any other property.

Ques. Can you tell anything of their homes?

Ans. They lived in little one-room log cabins on the plantations near the homes of their masters. There were no windows, the daylight coming in through holes in the walls. The great stone chimneys made fine fireplaces, where the pine knots furnished the fires and lights for the winter evenings.

Ques. Were there any schools for the children?

Ans. They were forbidden, but sometimes their master's children, who remembered how faithful they had been, taught them what they could.

Ques. Whose birthday was celebrated on the twelfth of last month, and why?

Ans. That of Abraham Lincoln, who signed the proclamation that made the negroes free, after being in slavery, as a race, nearly two hundred years.

Ques. What happened after the war?

Ans. Schools were commenced, by missionary societies, where the colored people could send their children.



PLANTATION CHILDREN.

Ques. How were they able to get any money to help pay their way?

Ans. By picking the cotton in the fields and selling it.

Ques. How many acres in the United States are under cultivation of the cotton, which is used in so many useful and beautiful fabrics?

Ans. More than twenty millions, fourteen millions of which are in Texas, Mississippi, Alabama, and Georgia.

Ques. Can you tell something about the cotton pickers? [For answer let the children read the item, "The White Harvest," in another column, and give facts in their own words.]

Ques. How many schools has our Woman's Society for the colored women and girls?

Ans. Seven.

Home Mission Echoes

[Let the leader mention the locations as given on last page of December 1899 ECHOES, and, if possible, tell interesting stories of the work done in some of them.]

Ques. Do you know where any of the pupils are now?

Ans. Some are teachers in the South, and some have gone to Africa to tell their people about Jesus. They are doing for their own race just what our sisters and mothers are doing for us. They could never have done this if they had not been taught in our schools.

Ques. Can you give an instance showing how some of the colored people are gaining prominence?

Ans. Booker T. Washington, head of Tuskegee Institute, recently visited Charleston, W. Va., on the invitation of the governor, city government, and colored citizens. Thirty years ago he worked there in the coal mines.

VERONICA MARTIN
daughter of Lucinda Mitchell Martin, a Spelman and former teacher at New Iberia, La.



6. Reports and items of business.

7. The Lord's Prayer in concert (written by our first great missionary, Dr. Judson, while in prison).

Our Father, God, who art in heaven,
All hallowed be thy name;
Thy kingdom come, thy will be done,
In earth and heaven the same!

Give us this day our daily bread;
And, as we those forgive
Who sin against us, so may we
Forgiving grace receive.

Into temptation lead us not,
From evil set us free;
The kingdom, power, and glory, Lord,
Ever belong to thee!

Adjournment.

The White Harvest.

IN the time of harvesting in the cotton-growing States of the Union, the fields are alive with busy pickers, gathering the white treasure of the cotton bolls. Up or down between two rows each picker goes, pulling the cotton out with both hands as he travels, and dropping it into a bag which is swung about his neck or waist. When he fills this bag, he empties it into a larger sack which stands at the end of the row. His wife may make convenient use of her skirt or apron as an immediate receptacle for the cotton she picks, and perhaps his pickaninny will follow the maternal example. The college graduate who tries to pick cotton against a negro, will feel, at the end of a day's picking that his education has been neglected. It seems an easy

thing to pick cotton; but the white novice will work hard all day, and find when nightfall overtakes him that a pickaninny has the advantage of him, perhaps by two hundred pounds, since, work the best he can, about twenty-five pounds will be the fruit of his labor. Women are everywhere conceded to be the best pickers, three to four hundred pounds being a not infrequent day's average. . . . Nearly all the work that is done in cotton fields is performed by negroes. When it is considered that three-quarters of the four million negroes who inhabit the Black Belt live on plantations, it will be seen what an enormous field of usefulness is being opened up to the missionary agencies at work in rural districts. In all the educational and missionary work which is being done for the Southern negro, the interest of the cotton-picker is never lost sight of for a moment.

—Christian Herald.

What the Children Are Doing.

LETTERS telling about the children's work are very welcome, and we shall gladly make reference to them, sometimes printing entire, or making extracts. The following from Houlton, Me., was recently received at the Rooms.

"Enclosed you will find one dollar, which you will please use where it is most needed. It is sent by a class of little girls who have just organized themselves into a club, known as the Be Kind Club. Not one in the class is over seven years old. They have only been six weeks giving the dollar, and have felt a great deal of interest."

Dear Echoes: I am sure you will be glad to hear what a happy time we children of the Senior Primary Department of Ruggles Street Baptist Bible School had on Christmas, and how we helped to add our little mite to help our dear little friend, Mamie Keihn, in Mr. Coe's school at Alaska. Our teacher gave each one of us cunning little red, white, and blue boxes, with a string tied in each box to hang it up by (I think perhaps she thought we would keep them cleaner if we could hang them up); and she wrote a letter to each of our mothers, telling them the same thing she did us—that she wanted us not to beg the money of our friends, but to deny ourselves something, even though it might be only a stick of candy, and put the money in the self-denial box. These she gave us the first Sunday in December, so we had a month to deny ourselves, and then on Sunday when we returned the boxes they were all hung on the Christmas tree, and oh, how pretty they did look! and afterward, when our teacher told us there was thirty-four dollars in the boxes, we were so happy, because we knew it would keep Mamie in school nearly a year. Since then we have written our teacher little letters, telling her what we denied ourselves of, and she says she thinks the candy and the gum stores must have wondered what had become of their little customers, and she knows the grocery store in our neighborhood has a good many more pickles left over to commence the new year with, than if we had had no self-denial boxes. . . .

What other band of little ones will send as good a report?